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formidable obstacle to a successful carrying out of such a plan. The most notable among the tales recorded by the author are those referring to the Nahurac, animals in human shape, who live at certain places underground, where they have their council lodges. They are endowed with supernatural power and it is told how they restore men to life and from them are derived the teachings of the secret societies.

The Cherokee Ball Play. JAMES MOONEY in the *American Anthropologist*, Vol. III, p. 105.

Cherokee Theory and Practice of Medicine. JAMES MOONEY. *Journal of American Folk-Lore*, Vol. III, p. 44.

These two articles which the author publishes as an earnest of the results of his investigations among the Cherokee, carried out under the auspices of the U. S. Bureau of Ethnology, bring out in the most emphatic way the close connection between religious life and the customs of ordinary life among primitive men. Mr. Mooney describes in great detail the ceremonies connected with the ball play, which seem to have escaped all former observers. There is a myth according to which the bat and the flying squirrel at one time helped the birds to win a game of ball against the quadrupeds. Consequently their skins are considered powerful amulets for ball players. The players are trained, but have at the same time to go through certain performances of a religious character, abstaining from certain food and certain occupations, ceremonial bathing and bleeding. The night preceding the game a dance is held by the whole tribe in which men and women take part and which has evidently a religious significance.

The author records the ever-recurring idea that diseases are believed to be produced by witchcraft or by the influence of spirits; but what is most curious is the method of selecting certain cures for specific diseases that are considered to be due to natural causes. The connection between the medicine and the disease treated is generally that of some analogy, real or fancied. Thus heart-troubles are believed to be due to the lungs becoming wrapped around the heart. Fern is used for treating these diseases, "because the leaves when young are coiled up, but unwrap as they grow older."

On poisoned arrows in Melanesia. R. H. CODRINGTON. *Journal of the Anthropological Institute*, Nov. 1889, p. 215.

We learn in this paper a curious example of the conception of poison in primitive man. In certain parts of Melanesia arrows are used which are smeared with vegetable juices, that are generally considered to be poisonous. According to the native theory the actual poisonous principle of the weapon is the point which is made of human bone. After a man is struck by such an arrow, the ghost of the person whose bone was used in making the arrow gains control over the wounded person. The enemy who wounded him makes certain incantations and consequently the ghost kills his enemy. The method of treating the wounded is quite analogous. The ghost is kept from the hut in which the sick person lies, by means of rattles made of shells which are fastened to the roof of the hut. The bone is extracted from the wound and kept at a cool place as a prevention of fever. The enemies on the other hand, will heat the bone and drink hot, irritating juices, in order to bring about inflammation of the wound.

Climatic Influences in Primitive Architecture. BARR FERREE. *The American Anthropologist*, Vol. III, p. 147.

Everywhere a certain connection between climate and architecture may be observed, even among civilized people. This influence is far more evident among primitive people. In warm climates man may

content himself with a simple rectangular wall for protection against the wind. In colder and windy climates he will endeavor to make the walls of his abode impermeable for the wind and avoid all unnecessary openings. In rainy climates pitched roofs are used very generally, or other devices are applied which serve the purpose of carrying off the rain. Difference in material of construction is principally due to geographical causes. Lack of wood led to the development of the art of using skin and, later on, clay. The author passes in review a number of similar phenomena, and points out the importance of sociological facts in the development of architecture.

Erfahrungen zur Entwicklungsgeschichte der Völkergedanken. K. VON DEN STEINEN. Globus, Vol. 56, p. 11.

The author of this ingenious paper has won well deserved renown by his expeditions through the interior of Brazil and the conclusions which he draws from his wide and varied experience will not fail to attract the attention of anthropologists. He claims that "animism" necessarily developed, as soon as man began to speak, because the similarity of speech and the production of sounds by other beings must lead to this belief. He assumes, and this is, we believe, an original idea of Von Steinen, that a limitation of the idea of animism followed the invention of instruments, of objects which do not develop or come into existence, without the co-operation of man. The author believes that when objects were first made or modified by man, according to the will of man, the idea of causality first originated. We do not see quite clearly why such should have been the case, as animism is certainly an attempt at explaining the phenomena of nature. Besides this, utensils were considered by many primitive tribes as possessing souls, sometimes even more than stones, wood and similar natural objects. The *apeçu* gives a number of ingenious ideas which supplement those developed by Spencer and other authors.

The Psychology of Prejudice. Prof. G. T. W. PATRICK. Popular Science Monthly, March, 1890.

Prof. Patrick explains the phenomena of apperception, with ample illustration and agreeable style, especially in the fields of opinion and action, where they appear as prejudice and habit.

European Schools, or what I saw in the Schools of Germany, Austria and Switzerland. L. R. KLEMM, Ph. D. International Education Series. Vol. XII. New York, 1889.

This note-book is of unusual value. The author records facts not theories, describes concrete lessons not school curricula, and, instead of padding his book with pedagogical platitudes, gives three or four hundred pencil sketches of educational devices, samples of pupil's drawing, and the like, personally observed. A large part of the book is devoted to German schools. The work described shows that in Germany the effort is made to base education upon psychology, and that the teachers have at least learned to utilize the spontaneous interests of children. The description of the School for Dullards at Elberfeld, and the concrete examples of work done at the *Francke Stiftungen* are of special psychological interest.

Zur Psychologie der Taschenspielerkunst. MAX DESSOIR. Nord und Süd, Heft 155, 1890. pp. 29.

In this very readable essay Dessoir has attempted an analysis of the points of psychological interest in the performance of the ordinary stage conjurer. The essay begins with an historical sketch of conjuring and conjurers, showing the steady improvement in the tone of these